

THE NINTY NINE ATTRIBUTES OF GOD

أسماء الله الحسنى

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بسم الله الرحمن الرحيم

﴿ والله الأسماء الحسنی فادعوه بها ﴾

صدق الله العظيم

In The Name of ALLAH,

The Merciful, The Compassionate.

"AND THE MOST SUBLIME ATTRIBUTES

OF GOD ARE DUE TO

HIM ALONE, SO CALL HIM BY THEM

﴿ هو الله الذي لا إله إلا هو ﴾

"He is GOD, there is no god but He"

أسماء الله الحسنى

﴿ هو الله الخالق البارئ المصور له الأسماء الحسنى
يسبح له ما في السموات والأرض وهو العزيز
الحكيم ﴾ الحشر: ٢٤

He is GOD, the Creator, the Maker, the Shaper,
to Him belong the Most Beautiful Names. All
that is in the heavens and the earth glorifies Him,
and He is The Almighty, the All-Wise (59:24)

Introduction

Praise to Allah who guided us to the Straight Road, and took us away from the darkness of unbelief, ignorance and inequity to the bright field of Islam.

Then, let peace be upon Mohammed the master of all prophets, who announced the message facing tribulations and abstaining from the luxury life, for the sake of Allah to rescue all Muslims and help them to win the eternity of the afterlife.

He (P.B.U.H) didn't let any thing that might help us to do well without telling us about it, or any thing that might frustrate our work without warning us from it. In that scope he said (P.B.U.H):

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“Allah Has Ninety Nine Attributes (Names), whoever learn them by heart shall be in Heaven.”

Hopefully, we did some thing to help Muslims who can't read the Great Attributes of God in Arabic and understand their meanings, as will as those who want to know more about Islam, because knowing Allah's Attributes is the core of theology. No body can worship Allah if he does not know who is Allah? And how great is His Superior self. Allah said in the Holy Qur'an:

“It was He that created you: yet some of you are unbelievers, while others have faith, He is Cognizant of all your actions. He created the heavens and the earth to manifest the truth and fashioned you into a comely shape. To Him you shall return.” (Sura 64:2)

GOD'S ATTRIBUTES

1- ALLAH الله

Allah is the greatest name of the Ninety-nine names, because it indicates the essence that brings together all the divine attributes in such a way that no part of them is lacking. Each of the other names indicates a single attributive meaning such as knowledge, power, action and others, whereas (Allah) is specifically the name of God.

No one applies Allah to any other but God Himself, neither literally nor metaphorically, whereas the rest of the names, such as al-Qadir, al-'Alim, al-Hakim, al-Rahim and the like, may be used to designate one other than He, for these two reasons the name Allah is the greatest name of all.

2- AR-RAHMAN

الرحمن

(The Most- Merciful)

He is known by His perfect Mercy, which is so vast that it suffices the whole creation. His mercy covers people's sustenance as well as their interests, regardless of their religion.

It is derived from the root "Rahmah" (Mercy).

3- AR-RAHIM

الرحيم

(The Merciful)

Ar-Rahman and Ar-Rahim are derived from the root 'Rahma' which means tenderness requiring the exercise of kindness, love and mercy. ar-Rahman gives the expression to the greater portion of rahma in divine nature,

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whereas ar-Rahim gives the exercise of the quality of Rahma.

On account of this difference, ar-Rahman signified that love is so prevailing in the divine nature that He gives His favors and shows His mercy even though man has done nothing to deserve them.

The Holy Prophet himself was reported to have said:

“Ar-Rahman is the Beneficent God whose love and mercy are manifested in the creation of this world; ar-Rahim is the Merciful God whose love and mercy manifested in the state that comes after.”

4- AL-MALIK الملك

(The King)

The attributive name of al-Malik means the King whose essence and attributes are independent of all existing things, but everything in existence is dependent upon him. That means nothing can exist of its essence or its attributes, its existence or its continued existence.

Each one and everything, therefore, derived its existence from Him or from that, which is derived from Him. As a result, we learn that the true king among men is the one who realized that in reality only Allah is the absolute king, for this reason man is always and ever totally dependent upon Allah.

5- AL-QUDDUS

القدوس

(The Most Holy One)

Al-Quddus is the Supreme Being who is free from all stain or evil, and is fully possessing the highest purity. That means, He is free and exalted above every attribute that one could possibly ascribe to man, and above every thing resembling Him. Man, therefore, receives his purity from that of al-Quddus. He may become so pure that he sublimates his will and knowledge.

6- AS-SALAM

السلام

(The Source of Peace)

As-Salam means the source of peace and perfection. The attribute shows that the establishment of peace in the universe in general

and on earth in particular is derived from Allah's name. He is peace and the source of peace. Even the word 'Islam' has been derived from the same root. Therefore, both As-Salam and Islam may actually lead to the establishment of peace, in behavior, dealing, work, relations and transactions. Some times wars are restored to, in order to maintain peace the Quran says:

“But if (your enemy) enemy inclines towards peace. Do so and incline towards peace, and trust in god for He is the one that hears and knows all things.” (Sura 8: 61)

As-salam can also carry the meaning of the sound one whose essence is free from imperfection, His attributes from any trace of deficiency and His actions from evil for this reason, the one who comes to Allah with pure

heart is the one whose heart is free from fraud, hatred, envy and the desire for evil; whose limbs are free of sin and forbidden things and whose attribute couldn't possibly be inverted or reversed.

7- AL-MU'MIN المؤمن

(The Guardian of Faith)

Al-Mu'min is the one who places faith in the hearts of his servants, protects those who seek refuge in Him. And gives them tranquility, love and mercy. He is never false to the faith that His servants place in Him. He is the One to whom safety and security are attributed in view of the fact that He supplies that which brings them into being and herewith block the way leading to fear.

Since man is physically weak and subject to sickness, hunger and thirst, it is Allah who provides man with strength, which frees him from weakness, food that frees him from hunger, and drink which slakes his thirst.

8- AL-MUHAYMIN

المهيمن

(The Preserver of Safety)

He is the one who guards all from danger, corruption, loss and any other kind of danger. He is the One Who controls the whole universe and provides the sound system that enables beings and planets to function in accordance with His laws, wisdom and knowledge. In short, He sustains His creatures through His supervision, control and preservation.

The supervision is derived from knowledge, the control from the perfection of power and the preservation from the mind. These qualities combined are only attributed to Allah the Most High. No other being can be described to have those qualities together. It is al-Muhaymin only who should be described as such.

9- AL-AZIZ العزيز

(The Exalted in Might)

The Ultimate Being can be described, but not conceived by men. When the Quran guides men to the belief in Allah, it aims at turning man's thought from the fruitless attempt to know the essence and reality of His Ultimate Being. Instead, the Quran guides men to know His

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creative ability and the activities that reveal His qualities, His Might and His Perfection.

The Quran shows that al-‘Aziz is above qualities possessed by His creation, that His qualities are Divine and Superior. Therefore, attempts to know His essence will fail. The Quran says:

“Suis Allah, your Lord. There is no god save Him, the Creator of all things, so worship Him. And He takes care of all things. Visions comprehend Him not, but He comprehends all visions. He is above all comprehension. He is acquainted with all things.” (Sura 6: 103-104)

10- AL-JABBAR

الْجَبَّارُ

(The Compeller)

This attribute means the One Who repairs all broken things. Who completes that which is incomplete, and who has the ability, with force to make people do whatever He wants.

He is the One whose will is effective in respect of everyone by way of compulsion, whereas the will of no one is effective in respect of Him. He is the One from whose grasp no one is free, but the hands of men fall short of His inaccessible presence. There is not a single being in the world that approximates His power and inaccessibility.

11- AL-MUTAKABBIR المتكبر

(The Supreme)

He is the One Supreme in Pride and Greatness, considering everything base in comparison with His own essence. He does not consider majesty and glory to be the property of anyone Other Than Himself. When we worship Him we do so on the bases of the servants prostrating to the Creator. When we give sadaqah, we do so in His name for the source of sadaqah is from Him. When we fast the month of Ramadan we do so and suffer from hunger and thirst for His Sake. His pride includes the noble aim intended by the worshippers when they pray, give alms and perform fasting. Nevertheless, al-Mutakabbir, though is not in need of His servants' prayers, zakat and fasting. He is proud of their intentions and actions and so rewards them accordingly.

12- AL-KHALIQ الخالق

(The Creator)

The Creator is the name taken from Attributes belonging to GOD only, for no one else has ever created anything in the universe. He is the One who plans and determines. He is known by His creation of heavens and the earth and of that between them, and as the creator of everything in the heavens and in the earth, including all planets and stars.

13- AL-BARI' الباري'

(The Maker)

This attribute means the One who implements what He has planned, and brings that which He has destined to create to its factual existence.

There are three phases which Allah the Exalted has established in his creation. The planning of a matter, the implementation of the plan and the fashion of things brought to existence. This is an application to God's saying:

"His command, when he intends a thing is only to say to it: "Be" and it is". (sura 36:28)

14- AI-MUSAWWIR

المصوِّر

(The Fashioner)

God, the MOST High is the Creator of everything and everyone in the whole universe. He is the One Who plans and determines. He is the One who invents and brings into being. He is the Fashioner in view of the fact that He arranges the forms of His inventions in the best possible

manner. In every instance he Himself is the planner, Builder and Decorator.

In respect of planning of things and the creation carried out in accordance with the planning, He is al-Khaliq, the Creator. In respect of the actual creation, that transfers from non-existence to existence, He is al-Bari'.

The name of al-Musawwir belongs to God in view of the fact that He arranges the shapes of things in the best possible form. This arrangement and fashioning exists in harmony with every single part of the world, even if it is the size of an Ant or Atom.

15- Al-GHAFFAR

الغفار

(The All - Forgiving)

The best type of forgiveness is that of Allah, the most High, to man, because He forgives though He is able to punish. In a Divine Hadith, The Prophet Muhammad (Peace be upon him) narrated this hadith for his lord:

"you are all sinful by day and night, and I forgive all sins. Therefore, seek my forgiveness so that I may forgive you."

Al-Ghaffar is the One Who makes manifest what is noble and veils what is disgraceful. The sins of man are among the disgraceful things He veils by placing a veil upon them in this world and disregarding their punishment in the hereafter.

Allah the Most High had laid down rules for forgiveness of man if man takes the steps to this forgiveness: -

- a) Repentance
- b) Belief
- c) Practicing good deeds
- d) Ready to receive God's guidance

This is outlined in this verse:

"I am undoubtedly, the All Forgiving to those who repent, believe and do right and are ready to receive true guidance" (Sura 20: 82)

16- AL-QAHHAR القهار

(The Dominating One)

This attribute means that Allah the Most High is the Creator and Sustainer of all; that His Will is Supreme; that He can carry out His Will without question and no power of evil can defeat it.

All powers be they on earth or in Heavens, are subdued to Him. He dominates those powers and subjects them to His Will, Therefore, whatever the stage of power has been reached by man through progressive technology and the invention of destructive weapons, Allah can dominate all those powerful inventions and is able to return those destructive weapons to the hearts of their inventors, especially when man misuses the progressive technology that has been originally favored by God.

17- AL-WAHHAB الوهاب

(The Bestower)

Al-Wahhab is the one who gives abundantly and freely, the Grantor of bounties without measures. He is the Giver of knowledge, provision, health, technology, mercy, and even kingdoms and authority. The Holy Quran has mentioned this attribute several times as saying:

"Our Lord, let not our hearts deviate after you have guided us. From among your Favors grant us mercy, for you are the Giver abundantly and freely," (Sura 3:8)

"Do they possess the treasure of the blessings of your Lord, the exalted in power, the Grantor of bounties without measure." (Sura 38: 9)

"He (Solomon) said: "O my Lord, forgive me and grant me a Kingdom as shall belong to none after me, for you are the Grantor of bounties without measured (Sura 38: 35)

18- AR-RAZZAQ الرزاق

(The Provider)

Ar-Razzaq means the One Who provides all sustenance. He *is* the One Who created the means of sustenance and those who need them. Every single creature has been destined its own provision of life once it is created. The Quran says:

'There is not a creature on the earth whose sustenance is not provided by Allah. He knows its dwelling and its resting place. All is recorded in a glorious Book" (Sura 11:6)

There are two kinds of sustenance. One is manifest sustenance and the other is hidden sustenance. The one, which is manifest, consists of nourishment and food. These exist for that which is manifest, namely, the physical bodies. The hidden one consists of various types such as knowledge and guidance. God Himself is the One Who has assumed the responsibility for the creation of both types of sustenance, and He graciously makes them available to both categories, that is to say human bodies and hearts. But He may grant it abundantly to whom He will and He may measure it to another. In this respect the Quran says:

"Allah gives, abundantly to whom He wills and sparingly to whom He pleases."
(Sura 3:26)

19- AL-FATTAH

الفتاح

(The Opener)

Al-Fattah is the One by whose concern everything that is closed is opened, and the One by whose guidance everything that is obscure is made manifest, many a time, Allah the Most High caused Kingdoms to be opened for His prophets and He took them out of the hands of enemies. (Like the devil - he was described as Allah's enemy). In this respect the Quran says:

“We have opened (Makkah) for you with glorious victory. So that Allah may forgive your faults of the past and those to follow; fulfill His favor to you and guide you to the straight path.” (sura 48: 1-2)

Sometimes He lifts the screen from the hearts of His rightly guided servants and opens to them the gates to the Kingdom of His heaven and the beauty of His Paradise. The Quran says:

"That which God opens for mankind of mercy none can withhold it, and that which He withholds none can bestow. He is the Almighty, The All Wise." (Sura 35: 2)

20- AL-‘ALIM

العليم

(The Omniscient)

Al-‘Aim means that Allah, the Most High comprehends fully the knowledge of everything, whether manifest or hidden. He is fully aware of both little things and things of great importance, tfirst and the last, the Beginning and the End.

As far as man's deeds are concerned, whether they are hidden from other beings or known to them, they are fully known by Allah, the Most High.

It is a Divine fact that God's knowledge cannot be derived from the objects of knowledge. On the contrary, the objects of knowledge are derived from His. The Quran says:

"He has the keys of that which is hidden: none knows them but He. He has knowledge of all that land and sea contain: every leaf that falls is known to Him. There is no grain of soil in the darkness of the earth, nor anything green or sear, but is recorded in His Glorious Book."
(Sura 6: 59)

It should be understood that whatever knowledge obtained by man is actually favored by Allah the Most High. However, there are certain types of knowledge that are exclusively comprehended by God alone. Such is clear in the following verse:

"Allah alone has knowledge of the Last Hour. He sends down the rain and knows what every womb conceals. No mortal knows what he will earn tomorrow; no mortal knows where he will breathe his last. Allah alone is All-wise and All Knowing." (Sura 31:34)

21- AL-QABID

القابض

(The One Who Withholds)

He is the One who possesses everything in the entire universe. He withholds the souls of men from death. He withholds sustenance from whom He pleases in wisdom and might.

22- AL-BASIT

الباسط

(The Expander)

The two attributes: AL-QABID AL-BASIT should be mentioned together to show that Allah the Most High can do opposite things at the same time. For example He is the One Who takes the souls of people at the time of death and the One Who places souls in human bodies during the

time of the inception of life. He may give abundantly and He may also withhold.

This is the reason we see people who are very rich and people who are very poor. It is His wisdom that alms should be taken from the rich and given to the poor. He provides means of sustenance to those without resources. He provides means of sustenance for the rich to the point that no need can possibly exist. That means that Allah the Most High can provide sustenance so unexpectedly that nobody knows the source of such sustenance. This of course is considered a sort of test to which man's soul is put to see whether he gives thanks to Allah or Shows disbelief. The Qur'an says:

"He that gives thanks has much to gain; but he who is un-grateful, Allah is All Sufficient and Bountiful." (Sura 27:40)

23- AL-KHAFID الخافض

(The Abaser)

This Attribute shows that Allah, Most Exalted may abase whom He pleases for their tyranny, oppression or evildoing. He abases those who turn away from divine revelation and deviate from Islamic legislation.

24- AL-RAFI الرافع

(The Exalter)

These two attributes: Al-Khafid Ar-Rafi should also be mentioned together to show that Allah, the Most High can do opposite things at

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the same time. For example, He is the One who abases the unbelievers by means of misfortune, and the One Who exalts the believers by means of good fortune.

He exalts the elect by drawing them near to him. And abases His enemies by isolating them from Himself, He is the One who moulds man into a most noble image and in the end He reduces him to the lowest of the low. In this respect, the Quran says:

"We have moulded man into a most noble image and in the end, We shall reduce him to the lowest of the low: except the believers who do good works, for theirs shall be a boundless recompensed" (Sura 90: 4-6)

Therefore, man's portion of these attributes lies in his exalting the truth and abasing falsehood.

25- AL-MU'IZZ المعزّ

(The Honourer)

This Attribute donates that it is Allah alone who honours man for his righteousness.

He may give him dominion and authority over others for their good deeds. The Most High provides strength to those who strive in His Cause.

26- AL-MUDHILL المذلّ

(The Dishonourer)

These two attributes should also be mentioned together confirming that God, the Most High may carry out opposite things at the same time. Therefore, He is the One who gives dominion to whom He wishes and the One Who takes it from

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whom He wishes. It is an evident fact that true dominion may be found in the liberation from the humiliation of physical needs, the control of appetites and the fact of the disgrace of ignorance.

God may raise a man to a position of honor and give him dominion in this world. If such a man is thankful and grateful to God, God will raise him to honor in the hereafter. But if man is arrogant and does not show gratitude to God and is dominated by his greediness, such will be abased by God in this world and humiliated in the Hereafter.

"Say: 'Lord, Sovereign of all sovereignty. You bestow on Whom You will and take it away from Whom You please; You exalt whomever You will and

abase whomever You please. In Your Hands lies all that which is good; You have Power over all things." (Sura 3: 26)

27- AS-SAMI'

السميع

(The All-Hearing)

He is the One from whose perception nothing audible escapes even if it is hidden.

He hears the praise of those who praise Him, and rewards them. He hears invocations of those who invoke him, and He answers them.

Man in respect of his sense has a portion of hearing, but his portion of hearing is limited in view of the fact that dose not apprehend all of the things that are heard but only those sounds that are nearby. But Allah, the Most High is the One

who hears with no limits all what is in the heavens and earth. He hears what any other being cannot hear.

28- AL-BASIR

البصير

(The All-Seeing)

Al-Basir is the One who watches and observes all what is in the heavens and the earth. His seeing is free from dependence upon the pupil of the eye and the eyelids.

Man in respect of his sense has portion of seeing, but this portion is limited in view of The fact that he dose not see all of the things that are seen, but only those within the dimension of his sight. Man's sight does not extend to the objects which are distant, and it does not penetrate the hidden object which is nearby. Rather it only reaches the things that are obvious, and h falls short of those things that are hidden, including

man's 'secret' of thoughts. All ah, on the contrary, is the One who sees with no limits all that is in the heavens and the earth. He sees what any other being cannot see.

29- AL-HAKAM الحَكَم

(The Arbitrator)

Al-Hakam means the judge who possesses judgment, the Arbitrator. Whose judgment is accepted, the One whose Judgment is never rejected and whose decree is never revised. The divine decree and predestination branch out from this Judgment. His planning the origin of the setting of the causes in such a way that they are directed to the effects in His

Judgment. He sets up the universal, original, established and fixed causes, which neither disappear nor change such as the earth and Heavens and their harmonious movements, which do not change and do not cease to exist.

30- AL-‘ADL العدل

(The Just)

The meaning of the attributive Name of Al-‘Adl is the Just One. He is the One from whom the principle of justice emanates. He commands mankind to establish justice and deal justly with all matters relating to this life.

He who does not know His justice cannot know the just One. And the One who does not know His work cannot know His justice. Since the opposite of justice is injustice and inequity,

Allah the Most High commands everyone to establish the principle of justice and to avoid injustice in all his dealings.

The Quran conveys to people that justice shall be maintained regardless of feelings, relations and prejudice as saying:

“Believers, conduct yourselves with justice and bear true witness before Allah, even though it be against yourselves, your parents or your kinsfolk. Whether the man concerned is rich or poor, know that Allah is nearer to him than you are. Do not be led by passion, lest you should swerve from she truth. If you distort your testimony or decline to give it, know that Allah is aware of all your actions”
(Sura 4: 135)

In a hadith narrated by Abi-Dharr, The Prophet Muhammad (peace be upon him), related for Allah the Most HigHis saying:

"O my servants, I have forbidden inequity for myself and I have forbidden it among you as well. Therefore, do not treat each other unjustly"

31- AL-LATIF

اللطيف

(The Subtle)

Al-Latif means the subtle or the fine One, so subtle and fine as to be invisible to the physical eye; so Fine as to be imperceptible to the senses. This figuratively means so pure as to be above the mental or spiritual vision of ordinary men.

The active meaning should also be understood as the One Who comprehends the finest mysteries.

THE NINTY NINE ATTRIBUTES OF GOD

He is the One Who knows the fine points of these things that are beneficial, as well as their obscurities and subtleties, and Who then makes them available to the deserving one in a gentle raiher than a harsh manner.

It should be understood that a detailed exposition of His comprehension of the Fine points and the secrets is quite impossible. What we should know is that the hidden object is as open to His knowledge as is the exposed one. As an example of His subtlety, the production of pure milk from the nursing woman's breast glands, the production of honey from the bee, silk from worm and pearls from the seashell are the result of this attribute.

(The Cognizant)

Al-Khabir means the One who is fully Aware of everything in the universe, the One from Whose mind no hidden information escapes. Nothing occurs in either physical or spiritual domain, not an atom is set into motion or becomes still, not a breath is disturbed nor is quietened without His Knowledge of it. The Quran says:

"O mankind, We have created you from a male and a female and divided you into nations and tribes that you may get to know one another. The noblest of you in Allah's sight is he who fears Him Most, Allah is All-knowing All Aware." (Sura 49; 13)

33- AL-HALIM الحليم

(The Most Forbearing)

He is the One from Whom patience and forbearance emanate, He is the One Who has established endurance and commanded His servants to exhort one another with it. The Quran says:

"Certainly man is in a state of loss, save those who believe and do good works and exhort one another to truth and exhort one another to endurance." (Sura 103: 2-3)

Although Allah the Most High witnesses the disobedience of His servants and sees the violation of His commands, anger does not rouse Him and rage does not seize Him. He is not one who is prompted by haste and recklessness to

take swift vengeance, even though He has unlimited power to do so. In this respect the Quran says:

“IF it was Allah's Will to punish men for their misdeeds, not one creature would be left alive on the earth's surface He delays them till an appointed time. And when their hour corner, they shall know that Allah has been watching over all His servants.” (Sura 35: 45)

34- AL-‘AZIM العظیم

(The Great)

He is the One Whose Greatness is above everyone and everything in the whole universe, since there is none comparable to Him, nothing in this world can be compared with His Greatness.

THE NINTY NINE ATTRIBUTES OF GOD

The word 'Great' that we usually apply to physical bodies cannot be applied in its material sense to Allah the Most High, If we say, this universe is great, Allah, the Creator of this universe is the Greatest in all respects. That means that the Greatness of Allah, the Most High exceeds all limits of human and non-human understanding so that the comprehension of His essential being is inconceivable.

"Visions comprehend Him not, but He comprehends all visions. He is above all comprehensions." (Sura 6: 103)

35- AL-GHAFUR الغفور

(The Most-Forgiving One)

The meaning of this attribute has not much difference from the meaning of al-Ghaffar. While Al-Ghaffar denotes an extreme degree of forgiveness, which may be repeated time after time, al-Ghafur denotes the excellence and perfection of the action. Thus, He is al-Ghafur in the sense that He forgives perfectly and completely and thereby reaches the ultimate degree of Forgiveness.

36- ASH-SHAKUR الشكور

(The Most Appreciative One)

Ash-shakur is the One Who expresses thankfulness by rewarding bounteously; the One Who regards trivial pious deeds with many grades, and the One Who gives unlimited happiness in the life to come. In this respect, the Quran says:

"Not by atom's weight will Allah wrong any man. He that does a good deed shall be repaid Twofold. Allah bestows on him a rich recompense" (Sura 4: 40)

"He that does a good deed shall be repaid tenfold; but he who does evil shall only be recompensed to his evil. None shall be wronged." (Sura 6: 160)

We should learn from this attribute that man should be thankful to his fellow men as well as his Creator. The Messenger of Allah, (peace be upon him) said:

"The One that does not thank man does not thank God."

37- Al-'ALIYY

العلي

(The Most High)

This attribute means that Allah the Most High is above all ranks and that all ranks are inferior to Him. He is the Absolute al-'Aliyy. Everything else is high only in relationship to that which is beneath it, but is low and base in relationship to that which is above it.

He is the Absolute al-‘Aliyy, because no knowledge can reach His knowledge for He is the source of knowledge, no wisdom can reach His wisdom for He is the source of wisdom/No invention can reach His creation for He is the Creator. He is the Living One, the Everlasting. No other being will stay alive, but He will never die. He only gives life and He only brings death. The Quran says:

“All that is on earth will perish, but will abide forever the face of your Lord, full of Majesty, Bounty and Honor.”
(Sura 55: 26-27)

38- AL-KABIR

الكبير

(The Most Great)

Al-Kabir means the Higher and Greater than anything we can imagine. He is The One who possesses Glory, the perfection of essence and existence. We should know that every existence is deficient, which sooner or later is interrupted by a period of non-existence, but God's existence is never interrupted, for He is the Creator and Sustainer of existence. He, at the same time, is the only One who brings existence to an end. The Quran says:

"That is because God is the only reality, and because whatever else they invoke beside Him is falsehood, and because God is the Most High, the Most Great."
(Sura 31:30)

(The Preserver)

The meaning of preservation may be taken in two ways:

- a) The permanence of the existence of all existing things, as veil as their continuation, which is the opposite of their annihilation. To apply this meaning to this attribute we can say; "God, the Most High Is the Preserver of the heavens, the earth, the angels and all things in existence, regardless of whether the period of their continuation be long or short, such as animals, vegetation and other similar things.

b) Keeping from each other natural enemies and those things that are inherently opposite. To apply this meaning, we may say that God, the Most High is the Preserver of the relationship of those matters so that none may encroach upon the other. For example, He is keeping the relationship between water and fire, which certainly are natural enemies. For either the water extinguishes the fire, or else the fire by prevailing causes the water to change in such away it becomes steam and then air.

40- AL-MUQIT

المقيت

(The Maintainer)

Al-Muqit means that Allah, the Most High is the only One capable of providing His creation with everything they need; He is the Creator of nourishment, which is either food or knowledge. The food is conveyed to the bodies and the knowledge to the minds. He is also the cognizant Who has power over everything.

41- AL-HASIB

الحسيب

(The Reckoner)

Al-Hasib is the One Who takes account of all things and satisfies the needs of all creation. He takes account of all sayings and deeds and rewards or punishes accordingly. At The same

time He satisfies and suffices everyone. God alone is sufficient for everything because He possesses the sources and the means to cater for every creature in the universe.

Abu-Dharr reported that the prophet, (peace be upon him) narrated this sacred Hadith for his Lord.

"O my servants, even if the first of you and the last of you, either man or jinn, all to cto ask Me and I give each one, it will never diminish any of what I have. The same as a needle put into the sea will never diminish it any.

O my servants, it is your deeds I take account of, then I reward you accordingly. He who gets what is good should thank Allah, and He who gets otherwise should blame none but himself."

42- AI-JALIL

الجليل

(The Sublime One)

This attribute means that Allah the Most High possesses the qualities of sublimity. These qualities include Wealth, Dominion, Holiness, Knowledge and Authority The One who combines all these qualities is the absolute Jalil.

"Blessed be the name of your Lord, Full of Sublimity, Bounty and Honor." (Sura 55: 78)

43- AL-KARIM الكريم

(The Generous One)

This attribute means that Allah the Most High is the One who forgives though He has the power to punish, the One who lives, up to His promises, and the One who exceeds the utmost when He

gives. He is not concerned about the amount He gives or the one to whom He gives. When we seek refuge in Him, He gives us shelter and protection. When we seek His bounties. He gives generously and abundantly.

The One Who gathers to Himself all of these descriptions and does this in a most natural way is the Absolute al-Karim, and that One is God, the Most High alone.

44- AR-RAQIB

الراقيب

(The Watchful)

The word may be said to be derived from knowledge and observation. So it means: the One who knows, observes and watches all what is in the heavens and the earth, their intentions, sayings and deeds. Therefore, bearing in mind

that Allah, the Most High watches and observes every single movement carried out by man, man will certainly hesitate to draw near anything that may bring about the punishment of God. In the Quran, Allah says:

"Fear Allah in Whose name you plead with one another, and honor the mothers who bore you. Allah is watching over you." (Sura 4: 1)

He again says:

"We created man. We know what his soul whispers within him and we are closer to him than the vein of his neck. When the two keepers receive him, the one seated on his right, the other on his left, each word he utters shall be noted down by a vigilant guardian." (Sura 50: 16-18)

45- AL-MUJIB

المجيب

(The Responsive One)

This attribute means that Allah the Most High is the One who responds to every need. He responds to His servants' prayer by giving answers; He responds with help to the request of those who have no sufficient provision by providing them with sufficiency.

It is He alone Who bestows His gifts even before the appeal and gives favors even before the prayer-In short. He knows the needs of the needy before they ask. The Quran says:

"When My servants ask you concerning Me, tell them that I am near, I answer the prayer of the suppliant when he calls on Me. Therefore, let them answer My call and put their trust in Me, that they may be rightly guided."
(Sura 2:186)

(The One Whose Capacity is Limitless)

God the Most High is the absolute al-Wasi' because every other extensive subject is restricted in comparison with that which is more extensive.

He is the absolute al-Wasi' because if one contemplates His Knowledge one knows that there is no shore for the sea of His objects of knowledge- Rather would the seas be consumed if 10 they were used as ink for His words. In this respect, the Quran says:

“If the waters of the sea were ink with which to write the words of my Lord, the sea would surely be consumed before His words were finished, even if we added another sea like it for its aid.

Say: "I am but a mortal like yourselves. It is revealed to me that your Lord is One God. Let him who hopes to meet his lord do what is right and worship none beside Him."
(Sura 18: 109-110)

47- A1-HAKIM الحَكِيم

(The Wise)

This attribute means that Allah the Most High is the One Who always says what is correct and does what is right. He is the One Who has based His creation on wisdom and knowledge, He then conveys of His wisdom to whom He wills. He is the true al-Hakim because He knows the most sublime things by means of the most sublime knowledge. The Quran says:

"O Lord! Send forth to them a messenger of heir own who shall declare to them your revelations and instruct them in the Scriptures and in wisdom and purify them of sin. You are the Almighty, the All-wise." (Sura 2: 129)

48- AL-WADUD الودود

(The Loving)

This attribute means that Allah, The Most High is the One Who desires good for all mankind; He does well for them and He praises them. Al-Wadud among men is the one who desires for the creatures of God everything, which he desires for himself. Even higher is the one who prefers the others to himself.

The perfection of that behavior in man is that he should not be restrained from affection and love by anger, hatred or envy. The Prophet Muhammad (peace be upon him) when his teeth were broken and his face was injured at the battle of Uhud, he said:

"O Lord! Guide my people to which is appropriate, for they do not know."

He once advised 'Ali Ibn Abi Talib with these words:

"If you desire to be before even the angels, remain friendly to the one who has denied you, give to the one who has deprived you and forgive [he one who has dealt unjustly with you.](Ahmed ibn Hanbal.)

49- AL-MAJID

المجيد

(The Most Glorious One)

This attribute means that Allah, the Most High is the One who is noble in his essence, beautiful in His deeds and liberal in His gifts and favors. The Quran says:

"It is He who creates from the very beginning and He can restore life. He is All-Forgiving All-Glorious. He is the Lord of Glorious Throne, the Excutor of His own will." (Sura: 85- 13-16)

50- AL-BA'ITH الباعث

(The Resuscitator)

Allah the Most High is described as the Resuscitator who resurrects all the dead on the Day of Judgment, the sender of the prophets and

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messengers to mankind, the Rival of resolution and determination and the Purifier Who purifies the intentions and the deeds of His creatures.

The Attribute al-Ba'ith, (The Resuscitator) is derived from Ba'th, (Resurrection) which means excitement and awakening.

The following verses of the Holy Quran contain various derivatives of this attribute:

"We have assuredly sent amongst every people a messenger, with the command 'Serve God and eschew evil' of the people were some whom God guided and some on whom error becomes inevitably established. So travel through the earth and see what was the end of those who denied the truth." (Sura 16:36)

"The unbelievers think that they will not be raised up for judgment, say: 'on the contrary' by my Lord you shall surely be raised up: Then shall you be told the truth of all what you did. And that is easy for God" (Sura 64: 7)

51- ASH-SHAHID الشاهد

(The All Witness)

This attribute with its exaggerating form shows that Allah the Most High is above the top of knowledge concerning visible matters, which can only be a witness. He also is above the top of the hidden knowledge as al-Khabir (The All Aware)

Some interpreters explain: 'Allah witnesses that there is no god but He' as a proof for the establishment of His Oneness.

To confirm Him as a witness, He says:

"And to that He bears Witness by His deeds." (Sura 100; 7)

In the following verse, the Holy Quran emphasizes the fact that Allah the Most High is a witness for the rule that whatever good happens to men is from God, and whatever evil happens to them, is from their own souls.

The Quran says:

"Whatever good happens to you is from God but whatever evil happens to you, is from your own soul. And We have sent you as a Messenger to instruct mankind. And enough is God for a Witness." (Sura 4; 79)

(The Real One)

This attribute refers that Allah's existence is inevitably confirmed. He is the only one entitled to worship, Therefore, he is the only one described to be the Source of Reality, Wisdom and Knowledge.

The absolute Haqq is the one who really exists by virtue of His essence, that essence from which everything truthful derives its truthfulness.

This attribute may also be applied to assertions as such. Thus one may speak of a true assertion'. On this basis the assertion this most true is the assertion that there is no god but Allah, because it is forever and eternally true by virtue of its

essence and not of another. In this respect the Quran says:

"They are referred to Allah, their True Lord." (Sura10:30)

"Such then is Allah, your rightful Lord. After the truth what is there saving error? How then are you turned away?" "That is so, because Allah He is the True, and that which they invoke beside Him is false, and because Allah, only is the Sublime, the Great" (Sura 31:30)

53- AL-WAKIL الوكيل

(The Trustee)

He is the One to whom all matters have been entrusted; He is the One Who carries out all trusts perfectly and without shortcomings that which is entrusted to Him; the One Who is conscientious and faithful in all His dealings.

All His creatures have entrusted Allah concerning their interests and affairs and depended on His goodness and fairness. In this respect the Quran says:

“Allah is sufficient as Trustee,” (Sura4: 81)

"Put your trust in Him Who lives, and dies not; and celebrate His praise, for enough is He to be acquainted with the faults of His servants."
(Sura 25: 58)

54, 55- AL-QAWIYY AL-MATIN

القوي المتين

(The Perfectly Strong And Firm One)

These two attributes are mentioned together, to emphasize the fact that each name strengthens the meaning of the others.

They carry out the meaning of the Most Powerful and perfect. It is understood that when man fails to obtain certain matter because of his limited power, the only one to turn to is Allah the Most High Who has the power and perfection to respond to those that faithfully request His favors. The Quran says:

He is certainly Allah Who gives livelihood, the Lord of unbreakable might.

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The weakness, as a matter of fact, cannot be attributed to Allah since no body can either be existent or protected without God's both power and perfection. It is well known that only Allah the Most High that preserves the lives of mankind and their interests and affairs. In this respect, the Quran says:

"In abundant measure. God will certainly aid those who aid His cause, for God is full of strength, exalted in Might." (Sura 22: 40)

56- Al-WALIYY الولي

(The Patron)

This attribute combines both guardianship and protection that are rendered by Allah the Most High to His servants. He used to subdue the

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enemies of His faith, and guide the faithful ones to His Straight Path. The Quran says:

"That is because God is the Patron of those who believe, and because the disbelievers have no pair on. "(Sura 47:11)

"God is the protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: From light they will lead them forth into the depth of darkness. They will be companions of the fire, to dwell therein forever." (Sura 2: 257)

57- AL-HAMID الحميد

(The Ultimately Praise Worthy One)

Allah the Most High is al-Haimd by the virtue of His praising Himself from all eternity and by the virtue of man's praising to all eternity.

Al-Hamid is the only one entitled to such a praise for His bounties, favors and blessings. The Quran says:

"Praise be to Allah, Lord of the worlds."
(Sura 1: 2)

"Know that Allah is absolute owner of praise."(Sura2: 267)

58- AL-MUHSI

المحصى

(The Absolute Reckoner)

This attribute means the One to whose knowledge the definitive of everything known, as well as, its quantity and extent, lie open. Al-Muhsi is the One Who computes deeds and refers them till the Day of Resurrection for judgment.

The Quran says:

“And the Book is placed, and you see the guilty fearful of that which therein, and they say: 'what kind of a book is this that leaves not a small thing nor a great thing but has counted it! And they find all that they did confronting them, and your Lord wrongs no one.'”
(sura 18 : 49)

59, 60- AL-MUBDI' AL-MU'ID

المبدئ والمعيد

(The Originator And Restorer)

The two attributes refer to the beginning of creation and the occurrence of resurrection. When such a bringing into being has no precedent it is called origination. If there a precedent in terms of an act similar to it, it is called a restoration. In short, all things have been originated by Him and finally restored to Him.

In this respect, the Quran says:

"Say (O Muhammad): 'Travel through the earth and see how God did originate creation: so will God produce a later creation, for God has power over all things.'" (sura 29 : 20)

61, 62- AL-MUHYI AL-MUMIT

المحيي المميت

**(The Creator Of Life And The
Bringer Of Death)**

These two attributes are brought together to emphasize the possibility of the occurrence of two opposite things simultaneously by God the Most High. As a matter of fact, there is no Muhyi (Creator of Life) and Mumit (Bringer of Death) except God only. The Quran says:

"Abraham said: 'My Lord is He Who gives life and causes death.'" (sura 2 : 258)

"How can you reject the faith in God, seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life and again to him will you return." (sura 2 : 28)

It should be understood that nobody can revive the dead without the help of God the Most High. This has happened only to Prophets like Abraham and Jesus to strengthen their messages to people. In this respect, the Quran says:

“Remember Abraham when He said: ‘My Lord! Show me how you give life to the dead.’ God said: ‘Do you not then believe?’ He (Abraham) said: ‘yes! But to satisfy my own understands.’ He (Allah) said: ‘take four birds, tame them to turn to you, put a portion of them on every hill and call to them, they will hasten towards you. Then know that God is exalted in power, Wise.” (sura 2 : 260)

"(Jesus said): ‘I have come to you with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's leave; and I heal those born blind, and the lepers, and I revive the dead.” (sura 3:49)

(The Living One)

This attribute refers to Allah the Most High as being the One Who is possessing the external life which has neither beginning nor end. The absolute Hayy is the One under whose perception all objects-of-perception are marshaled, and all existing things are under His action so that no object-of- perception strays away from His knowledge and no deed strays away from His action. All of that is descriptive of God the Most High.

As for every living being except He, its life is commensurate with its perception and action, and all of that is restricted to narrow limits. The Quran says:

"He is the Living One. There is no god save Him. So pray to Him, marking religion pure for Him only. Praise be to Allah the Lord of the worlds." (sura 40 : 65)

64- AL-QAYYUM القيوم

(The Eternal)

This attribute means the Eternal who is the Self Subsisting, the Controller of the universe and the protector of everything He created.

Ibn ‘Abbas maintained that the greatest attributes are:

Al-Hayy Al-Qayyum (the living One the Eternal)

Ibn ‘Abbas added: ‘I observed on the Day of Badr Battle that the Prophet was prostrating himself to God repeating: ‘O Living One, O

Eternal'. So often did he repeat "Ya Hayy Ya Qayyum" until Allah helped him to win the battle.'

The two attributes are mentioned in the Quran as such:

"Allah! There is no god save Him, the Living One, the Eternal. Neither slumber nor sleep overtakes Him. To Him belongs whatsoever in the heavens and whatsoever in the earth. Who is that intercedes with Him save by His leave." (sura 2 : 255)

"Faces humble themselves before the Living One, the Eternal," (sura 20: 11)

65- AL-WAJID

الواجد

(The Rich)

This attribute means the One who is not in need of anyone. Although this attribute has no mention in the Holy Quran, it is unanimously agreed upon by the Consensus of opinion of the Muslim leaders.

This term is the very opposite of the one in want. He is the One that does not lack any of the things that are necessary for His creation.

The Quran says:

“Truly We found him fully of patience and constancy. How excellent in our service ever did he turn to us!” (sura 38 : 44)

“Did He not find you orphan and give you shelter and care?! And did He not find you wandering, and He gave you guidance.”
(sura 93 : 6-8)

The term of find here as repeated in the above mentioned verses refers to Allah the Most High as He is the One Who provides all these favors.

66- AL-MAJID

المجيد

(The Glorified One)

This name has also no mention in the Holy Quran but unanimously agreed upon to be included among God's Attributes. Al-Majid, as jurists maintain, is a combination of various qualities such as Glory, Perfection, Honour, Knowledge and Ability.

67- AL-WAHID الواحد

(The One)

This attribute means the One Who has no second in existence. He is the one that can neither be separated in component parts nor reduplicated. An example of that Which cannot be separated into component parts is the substance which is one in number. God Most High is One only in the sense that it is impossible to conceive of division in respect of

His essence. As for that which cannot be reduplicated, it is that which has no peer, such as the sun; for this the Quran says:

“Your God is One God; there is no god save Him, the Beneficent, the Merciful.”
(sura 2 : 163)

“God is One God, glory be to Him. Far exalted is He above having a son, To Him belongs all things in the heavens and on earth. And enough is God as a Disposer of affairs.”
(sura 4: 171)

68- AS-SAMAD الصمد

(The Eternally Besought Of All)

This attribute means that Allah the Most High is He to Whom one turns in every exigency, it is He to whom one turns in respect of needs, and it is He to Whom one turns in respect of desires; since the ultimate degree of sovereignty is His.

Ibn Mas‘ud gives the meaning of As-Samad as the Supreme Master whose glory is the Greatest.

Ibn 'Abbas says: As- Samad the Greatest with no being is like Him or above Him.

Abu Hurayrah says: As-Samad is the One Who is needed by everybody and He never needs anybody.

The Qu'an says:

"Say: He is Allah, the One.

Allah, the eternally besought of all.

He begets not nor was He begotten.

And there is none comparable to Him."
(sura 112).

69, 70- AL-QADIR AL-MUQTADIR

القادر المقتدر

(The All-Powerful Who Acts As He Pleases)

He is the One Who has a complete choice to act as He Pleases. The two attributes are mentioned together to give the meaning of the 'Possessor of Power' Who exercises this power to any extent. Thus God is perfectly able of effecting the resurrection at anytime, because He would effect if he wishes to do so. The absolute Al-Qadir Al-Muqtadir, then, is the One Who creates every being by Himself, independent of the assistance of another. In this respect, the Quran says:

" So let man consider from what he is created.

He is created from a gushing fluid,

That is issued from between the loins and the ribs.

He is certainly able to return him into life,

On the day when hidden thoughts shall be searched out.

Then will he have no might or helper.”

(sura 86 : 5-10)

"Certainly the righteous will dwell among gardens and rivers, firmly established in the favor of the Mighty King."(sura 54 : 54-55)

71, 72- AL-MUQADDIM

AL-MUAKH-KHIR

المقدم المؤخر

**(The One Who Causes Men To Be Both
Near To And Distant From Him)**

These two attributes are mentioned together to emphasize the possibility of doing things and their opposites simultaneously by God Most High. Therefore, He is described to be the One Who causes some to be near Him and others to be distant from Him. The One whom He has caused to be near, He has advanced him, and the one He has caused to be distant, He has demoted him.

Allah the Most High has advanced His prophets and His followers by drawing them near

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73, 74- AL-AWWAL AL-AKHIR الأول الآخر

(The Alpha & Omega)

These two attributes, like the previous ones, are also mentioned together to assert the fact that only Allah Who is the First and the Last at the same time.

Allah the Most High exists by His Own Essence and has not derived his existence from another. He is the Last and Eternal so that when everyone and everything in the whole universe have perished. He never perishes but survives forever.

He is First in relation to existence and He is Last in relation to progression. From Him is the beginning first of all, and to Him is the return and result last of all.

75, 76- AL-ZAHIR UL-BATIN

الظاهر الباطن

(The Manifest & The Hidden One)

He is manifest in all His creation, for He is sought as being nearer to man, and His mercy is so available that man can reach before he reaches any part of his body. In this respect, the Quran says:

"When My servants question you concerning Me, then surely I am very near, I answer the prayer of the supplicant when he cries to Me."(sura 2 : 186)

It should be understood that God Most High is hidden if He is sought through the perception of the five senses and the treasure house of

imagination, but He is Manifest if sought through the treasure house of the mind and its reasoning faculties. The Quran says concerning the aforesaid four attribute:

“All that is in the heavens and the earth glorifies Allah, and He is the Mighty the Wise. His the sovereignty of heavens and the earth; He quickens and gives death, and He is able to do all things. He is the First and the Last, and the Manifest and the Hidden, and He is knower of all things.” (sura 57:1-3)

77- AL-WALI

الوالي

(The Guardian)

The attribute of Al-Wali means the Guardian Who plans the affairs of mankind and has an

overwhelming control of them; the One Who ordains laws and grants guidance.

It is quite understood that the function of Al-Wali is a perfect guardianship which suggests planning, power and activity; He is the One responsible for the control of the universe and the One Who carries out the planning by actually the bringing into effect everything that was planned. The Holy Quran says:

“Glorify the name of your Guardian Lord Most High, Who has created and further given order and proportion; Who has ordained laws and granted guidance.” (sura 87 : 1-3)

It also says:

“That is because God is the Guardian of those who believe, but those who disbelieve has no guardian.” (sura 47: 11)

78- AL-MUTA‘AL

المتعال

(The Highly Exalted One)

This attribute has been mentioned in the Holy Quran (sura 12: 9) as follows:

“He Knows the unseen and that which is open. He is the Great, the Highly Exalted One.”

The meaning of this attribute is that Allah the Most High is above everyone in the whole universe. He is also above all defects and He is the example of the infallibility. He is also highly exalted in the manner that He is above everything

by his Power, Perfection and Greatness. The Quran says:

“Blessed be He in Whose hands is dominion and He has power over all things. He Who has created death and life that He may try which of you is best indeed and He is the Exalted in Might, All Forgiving.” (sura 65 : 1-2)

79- AL-BARR البرّ

(The Beneficent One)

Al-Barr means the beneficent from whom comes every good deed and every bounty. The Quran says:

“He is the Beneficent the Merciful.”
(sura 52 : 28)

Man also may be described as Al-Barr if he exercises goodness to parents and people; the Quran says:

“He was devout and dutiful toward his parents.” (sura 19 : 13-14)

“It is reported that Moses, (peace be upon him), on the occasion of this Lord's speaking to him, saw a man standing by the leg of the Throne, and he was amazed at the grandeur of his position. Thus he asked: 'O Lord! By what means did this man attain this position?! The Lord replied: He is one who did not begrudge any of My servants that which I bestowed upon him, and was ever dutiful to his parents.”

80- AT-TAWWAB

التَّوَّابُ

(The one Who is Ever Ready To ShoMercy)

At-Tawwab is the One Who constantly turns man to repentance. He keeps facilitating the causes of repentance for His creatures time and time again by showing to them some of His signs, by conveying to them some of His warnings, and by revealing to them some of His parables. In this respect, the Quran says:

“It is He Who accepts repentance from His servants, pardons the evil deed, and knows what you do. He accepts those who do good works and gives increase to them of His bounty. As for the disbelievers, theirs will be an awful doom.” (sura 42 : 25-26)

81- AL-MUNTAQIM

المنتقم

(The Avenger)

Al-Muntaqim is the One Who punishes the wrongdoers after giving them the chance to repent and correct themselves. It is He Who presses His punishment upon the tyrants and breaks the back of the arrogant.

The Quran says:

“We certainly make them taste the lower punishment before the greater, that haply they may return. And who does greater wrong than he who is reminded of the revelations of his Lord, then turns from them, we shall certainly requite the guilty.” (sura 32 : 21-22)

82- AL-‘AFUWW العفو

(The Most Forgiving One)

This attribute means the One Who erases sins and disregards acts of disobedience. This concept approximates the sense of Al-Ghafur, (the One Who forgives much), though the former is more far reaching than the latter. For the act of Al-Ghafur indicates the veiling of the sin, whereas the act of Al-‘Afuww indicates an erasing, and the erasing of sin is more far-reaching than the simple veiling of it. The Quran says:

“Certainly Allah is Mild Forgiving.”
(sura 22 : 60)

(The Compassionate)

Ar-Ra'uf is the One Who has pity on His creatures, and pity is the intensification of mercy. Therefore, it has the same meaning as Ar-Rahim, though in an intensified form. The Quran says:

“Allah has compassion on His servants.”
(sura 2 :207)

" He it is Who sends down clear revelations to His servants that He may bring you forth from darkness to light, and certainly, for you Allah is Full of Pity, Merciful." (sura 57 : 9)

84- MALIKUL-MULK مالِكُ الْمَلِكِ

(Owner Of Sovereignty)

This attribute means the One Who has perfect power over His kingdom; the One Who carries out His will in the manner as He wishes to do so, bringing into being, destroying, perpetuating and annihilating as He pleases. He is the One Who totally rules everything in existence and has complete power over it.

The Quran says:

“Say, O Allah! Owner of Sovereignty. You give sovereignty to whom You will, and withdraw sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your hand is prosperity, and You are able to do all things.”

(sura 3: 26)

85- DHUL-JALALI WAL-IKRAM

ذو الجلال والإكرام

(The Possessor Of Might & Glory)

This attribute means the One Who possesses majesty and honour; the One that there is no power nor perfection which does not pertain to Him; and the One that there is no honour nor honourable quality which does not emanate from Him. The Quran says:

“Everyone that is thereon will pass away, but there remains the countenance of your Lord of Might and Glory.” (sura 55 : 26-27)

86- AL-MUQSIT

المقسط

(The Ultimately Equitable One)

This attribute has been derived from the Holy Quran as saying:

“If you judge, judge in equity between them; for God loves those who judge in equity.”
(sura 5 : 42)

Jurists maintain that this attribute means the One Who demands justice for the one who has been wronged from the one who did wrong. That is the ultimate of justice and equity, and it is not possible for anyone except God Most High.

87- AL-JAMAI' الجامع

(The Combiner)

This attribute means the One Who combines all things in the universe to accomplish His purposes. The function of Al- Jami' is:

1. To join things that are similar,
2. To bring together many of the human race of this earth and gather them in the realm of resurrection.

As for His bringing together dissimilar things, one finds an example of this in His bringing together the heavens, the stars, the earth, the air, the seas, the animals, the plants and the different minerals, all of which have different shapes, colors, tastes and characteristics. Another

example of this is His bringing together the bone, nerve, vein, muscle, brain, skin, blood and the rest of the component parts of the body of man and animal.

As for His bringing together things opposed to each other, one finds an example of this in His bringing together heat and cold, moisture and dryness. The Quran says:

“Allah there is no god but Him. He will gather you all together on the Day of Resurrection: that Day is sure to come. And whose is a truer word than Allah's? ”
(sura 4: 87)

“This is the Decisive Day. We will assemble you all, together with past generations”
(sura 77: 38)

“Does man think we shall never put his bones together again? Indeed, we can remould his very fingers.” (sura 75:3-4)

“One day Allah will gather all the messengers and ask them: How were you received?”

“When sun and moon are brought together, on that day man will ask: ‘whither shall flee? No, there shall be no escape. For on that Day all shall return to your Lord.” (sura 75 : 9-12)

88, 89- AL-GHANIYY UL-MUGHNI

الغني المغني

(The Rich, The Enriching One)

These two attributes have been mentioned together to remark the fact that Allah, the Most

THE NINTY NINE ATTRIBUTES OF GOD

High is the One Who is not dependent upon anyone, whether in His essence or the quality of His essence. Rather is He exalted above any connection with others. He provides richness and fortunes to whom He wants and He wishes. That means also that no other being could be the source of richness against God's wishes. In this respect the Quran says:

“O mankind! You are the poor in your relation to Allah, and Allah is all - Sufficient and Glorious.” (sura 35 : 15)

“If they be poor, Allah will enrich them of His bounty. Allah is of Ample Means, Aware,” (sura 24: 32)

(The Preventer)

Although this name has no mention in the Holy Quran, it has been agreed upon to be included among God's attributes. Al-Mani‘ is the One Who prevents the occurrence of good or evil things; the One Who repels those things which cause destruction and deficiency in one's religious and physical life by creating those causes which are intended to prevent them. The Quran says:

“Their offerings shall not be accepted from them because they have denied Allah and His Messenger. They come not to worship save as idlers, and spend not save reluctantly.”
(sura 9 : 54)

91, 92- AD-DARR AN-NAFI' الضَّارُّ النَّافِعُ

These two attributes are mentioned together to emphasize God's possibility of carrying out opposite things simultaneously. The meaning of these two names is that Allah; The Most High is the Creator of that which is beneficial or harmful. The occurrence of such opposite matter is attributed to Allah, through either the mediation of angels, men or inanimate bodies, or without any mediation.

One should not think that poison, for instance, kills and harms by itself; or that food satisfies or is beneficial by itself; or an angel, a man or any created being is itself capable of producing a good or an evil or something beneficial or harmful—except that which has occurred by God's will. In this respect the Quran says:

“They can harm no one save by God's leave.” (sura 2 : 102)

“But their new faith was of no use to them, when they beheld our punishment.”
(sura 40 : 85)

93- AN-NUR النور

(The Light)

An-Nur means the Visible One by means of whom all visibility exists. As a matter of fact, that which by itself is visible and makes others visible is called a light. The Quran says:

“Allah is the Light of the heavens and the earth.” (sura 24: 35)

“Allah is the protecting friend of those who believe. He brings them out of darkness into

light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness” (sura 2: 257)

94- AL-HADI

الهادي

(THE GUIDE)

Al-Hadi means the One Who guides His elect servants to His knowledge in order that they may use it to believe in His existence; the One Who guides the common people of His servants to the that He has created in order that they may able to use them as their witness of His essence- and the One Who guides hearts to the truth and that which is beneficial in this world and the world to come.

The Quran says:

“Allah is certainly guiding those who believe to a right path.” (sura 22: 54)

“Did we not assign to him two eyes and a tongue and two lips and guide them to the criteria of right and wrong..!”
(sura 90: 8-10)

95- AL-BADI‘

البدیع

(The Unique)

Al-Badi‘ means the One that there is never one like Him in all knowledge; the One from Whom previous knowledge has no parallel in respect of His essence, attributes deeds or anything ascribed to Him. No one is worthy of His name in an absolute sense except God Most High.

In this respect the Quran says:

“He is the Originator of the heavens and the earth. When He decrees a thing, He says to it only: 'Be! 'and it is.” (sura 2:117)

“He is the Originator of the heavens and the earth. How can He have a child, when there is for Him no consort, for He created all things and is aware of all things. Such is Allah, your Lord. There is no god save Him, the Creator of all things, so worship Him. And He takes care of all things.” (sura 6 : 101-102)

96- AL-BAQI

الباقى

(The Everlasting)

Al-Baqi means the One Whose existence is permanent and everlasting; the One Who has no end and the One Who will never die, because His existence is necessary by means of His essence.

He is the One Who never changes, for He is above change and subsequently has no past and future. The Quran says:

“There remains but the countenance of your Lord of Might and Glory.” (sura 55 : 27)

“Allah is Better and Everlasting.”
(sura 20 : 73)

97- AL-WARITH الوارث

(THE Inheritor)

Al-Warith is the One Who remains after His creatures have passed away. Everything returns and reverts to Him; the One to Whom the possessions return after the passing away of the owner, for all possessions do originally belong to Him. The Quran says:

“To Allah belongs the sovereignty of the heavens and the earth, and to Allah is the absolute return.” (sura 24 : 42)

“Certainly it is We who provide life and give death, and We are the Inheritor.” (sura 25 : 23)

The question of wealth as being inherited by men does not mean that men become actually the owners, for wealth originally belongs to Allah the Most High, and men are deputed by God to be in charge of such wealth in accordance with Islamic Legislation. Ownership in Islam is not an end in itself. It is rather a means of exchanging utilities and satisfying needs. All the wealth of soil, of the sea and of the air is the property of Allah. People are Allah's deputies. The Quran says:

“Have faith in Allah and His Messenger and give in alms of that which He has made you deputies.” (sura 57 : 7)

98- AR-RASHID الرشيد

(The Judicious Guide)

Ar-Rashid is the One Who shows the right direction to His creatures; the One Who guides His elects to the Straight Path; and the One Who leads His servants to realize the criteria of right and wrong. The Quran says:

“There is no compulsion in religion, the right direction henceforth is distinct from error.” (sura 2 : 256)

“Say: O Muhammad: it is revealed to me that a company of the Jinn gave ear, and they said:

Certainly it is a marvelous Quran; which guides to righteousness, so we believe in it, and we associate none with our Lord."
(sura 72: 1-2)

99- AS-SABUR

الصبور

(The Firmly Patient)

This name and the one before it have no mention in the Holy Quran, but they have been unanimously agreed upon by Muslim jurists to be included among the attributes of God.

As-Sabur is the One Who is absolutely able to be patient; the One Whose haste does not induce to rush into an action prematurely. Rather does He bring matters about in a determined measure, and makes them happen according to definite ways of acting. He does not delay them beyond their

appointed time as a lazy one might do and He does not hasten them ahead of their appointed time as the reckless one might do. Rather does He bring about everything in its proper time. The Qur'an says:

“Do not think that Allah is unaware of the wrongdoers' actions. He only gives them respite till the day on which all eyes will stare with consternation. They shall rush in terror with heads uplifted and hearts utterly vacant. They shall stare, but see nothing.”
(sura 14 : 42-43)

“Believers, fortify yourselves with patience and prayer. Allah is with those that are patient. Do not say that those who were slain in the cause of Allah are dead; they are alive,

although you are not aware of them.”

(sura 2 : 153- 154)

This attribute should reflect on man's action during his lifetime and throughout his talents He should exercise patience following the example of Allah the Most High as the following verse will elaborate:

“If you punish, let your punishment be proportionate to the wrong that has been done to you. But it shall be best for you to endure your wrongs with patience. Be patient, then: Allah will grant you patience. Do not grieve for the unbelievers nor distress yourself at their intrigues. Allah is with those who keep form evil and do good works.” (sura 16 : 126-128)